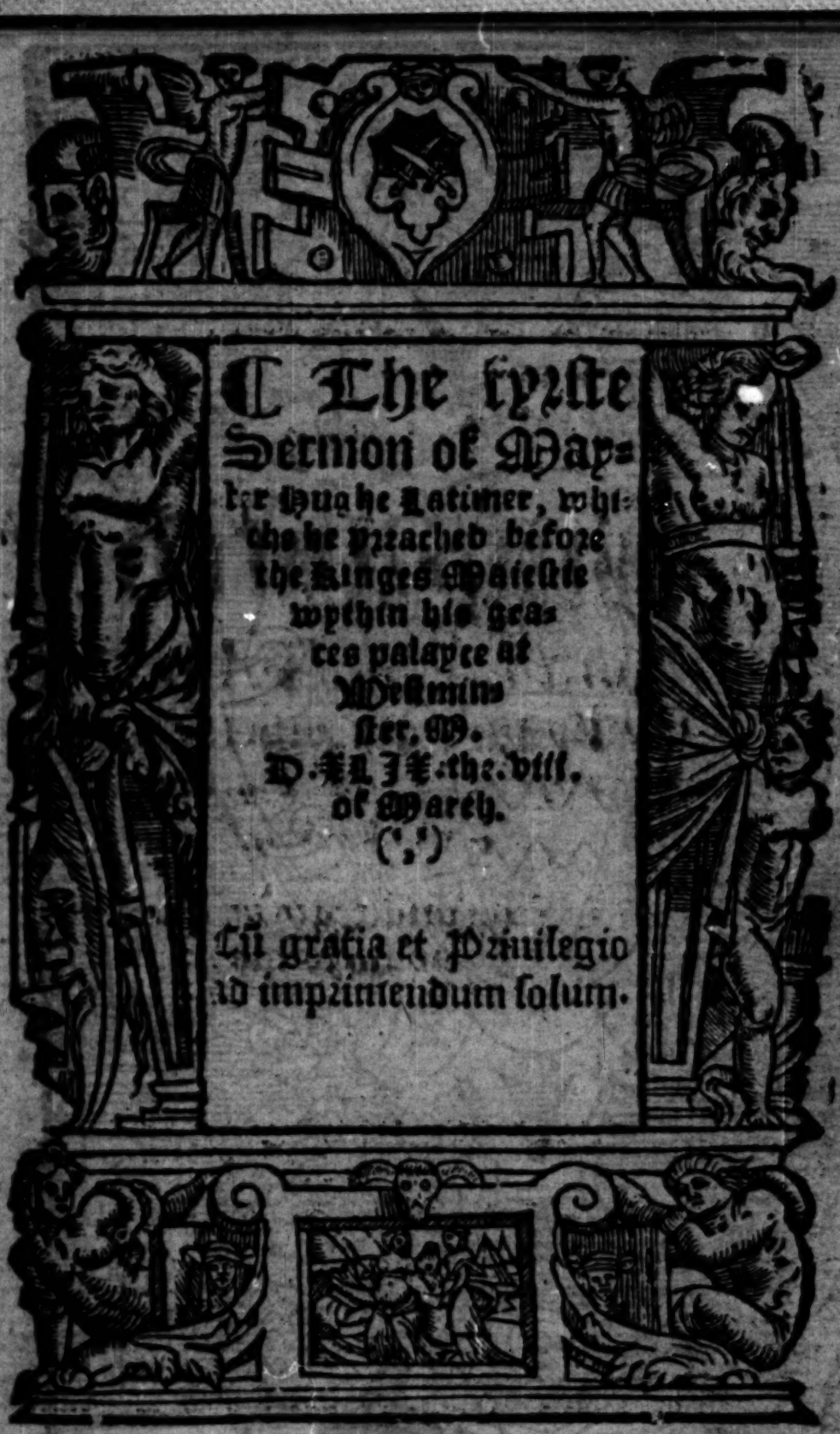
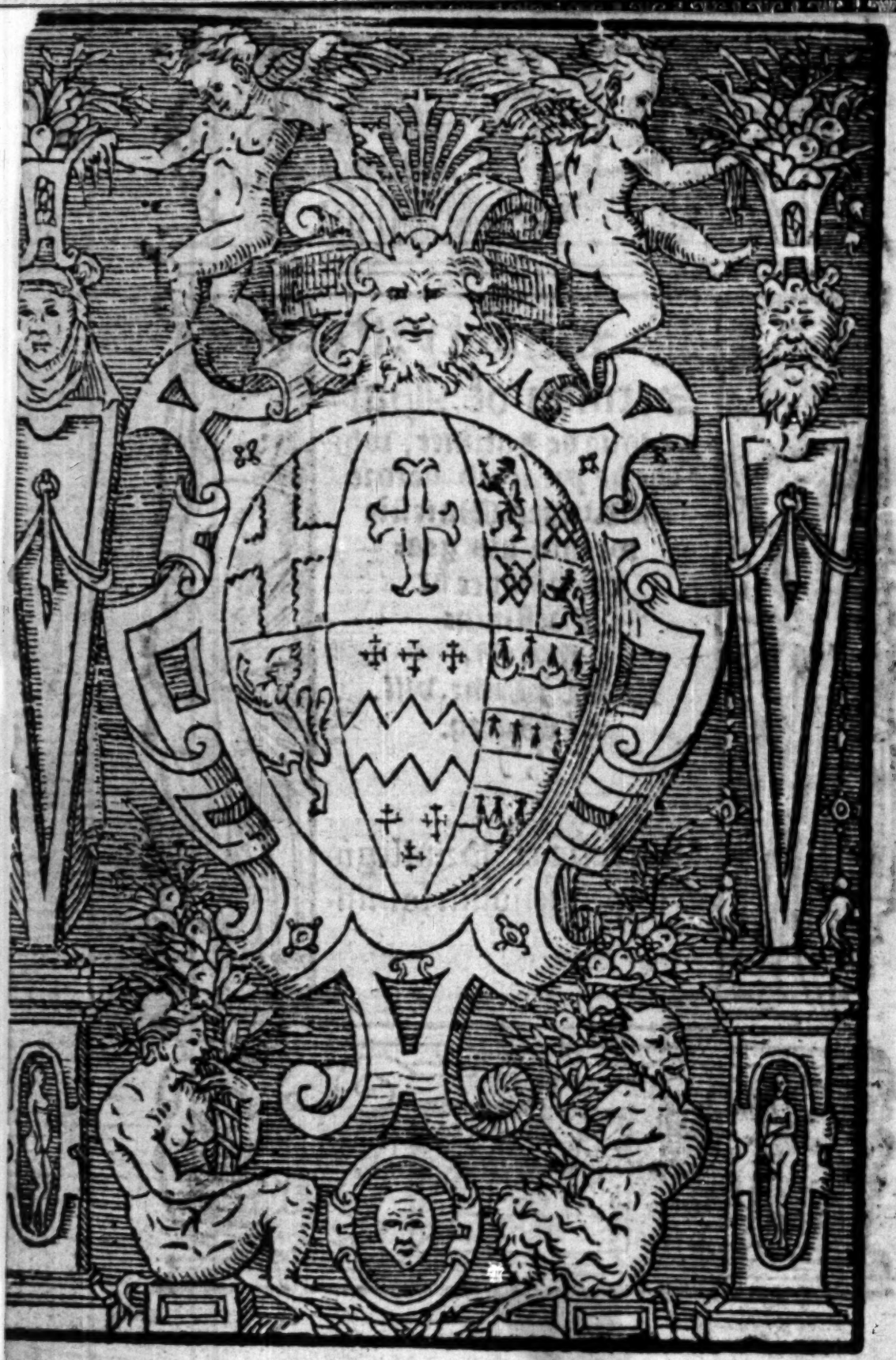


¶ The fyrste Sermon of Mayter Hughe Latimer, whiche he preached before the Kinges Maiestie wythin his graces palayce at Westminster, M. D. XLIX. the. viii. of March.

(*,*)

Cũ gratia et Priuilegio ad imprimendum solum.



¶ To the ryghte vertuous & gracious Lady Katherin Douchesse of Suffolke, Thomas Some, her humble and faythfull Oratoure, wysheth Godly fauoure and euerlasting salvacion from god the father through Jesus Christ our mercyfull Lorde.

When man is borne for man, that one to another shoulde be a God, and not a deuyll, an helper, no hynderer. Vnto whom also the vse of the tonge is only geuen, wherby they do both expresse & shewe the affections of their mindes, there is no man which can say, I haue no nede of any man.

☞ But amonges infinite mischiefes and euyls of manns powerte and anguish, by which he hath nede of other mēnes helpe, is the instruction of prudence or vertue, & of science. For mākynd doth in thys precel chiefly brute beastes because thei helpe one another by mutual communication.

In learnynge good and vertues maners, the vse of communyng is required chiefly, that men errynge and ignorante should be taught, for there is none which shall euer learne of him selfe, all thoughe he be neuer so happily borne.

Therfore, it shal become euery perfect man, which doth intend to lyue godly, to heare & learne godly bookes, to printe heauenly documentes in their hartes. For as euyll doctrine, deuilysh bokes, and fylthy talke do corrupt good maners: so faithfull preceptes, godly bokes, chaste communynge and honest, shal edifie, and confirme.

Wherfore intendinge to do good vnto al mē & namely vnto suche, as erre & be ignorant, I haue gathered, write, and brought into lyght the famous frydaye sermōs of Maister Hugh Latimer, whiche he preached in Kent last past, before oure moste noble kinge Edward the sixte, at the new Palaice of Westmynster, the thirde yeare of hys reigne. Whiche Sermons (moste vertuous Lady) I dedicate vnto your honorable grace, nothing doubting but that you wyll gladly imbrace them, not onlye because of their excellēcie, but chiefly for the profyte whyche shal ensue thoroughe them vnto the ignorante.

For

For in them are frutefull and godlye documentes, directing ordinatly not only the stepps, conuersatyon, and liuing of kinges: but also of other mynisters and subiectes vnder hym. And let no man be greued though it be not so exactlye done as he did speake it, for in verye dede I am not able so to do, to write word for word as he did speake, that passeth my capacitie though I hadde .xx. mens wittes, and no fewer handes to wrote withal. As it is vn possyble that a litell ryuer should receyue the recourse of the main sea with in his bryn nes, so that no water should ouer whelm the sides therof: In lyke maner is it more vnlyke my symple witte to comprehende absolutely the abundaunt eloquence and learnyng which floweth moste abundantli out of godly Latymers mouth.

Notwithstandyng, yet had I rather with shamefastnes declare charitably thys parte of hys godly documentes, & counsel then with slowthfulnes forgette or kepe close folysshly, that thyng which may profit many.

Who is that wyll not be glad to heare and beleue the doctryne of godly Latimer? Whome God hath appoynted a prophet, vnto our moste noble kyng, and

vnto our Realme of England, to declare the message of the lyuynge God, to supplante and rote out al sinnes and vice, to plante & graffe in mens hartes the plenteousnes of all spiritual blessynges in Jesus Chryst our Lorde.

Moses, Jeremias, Helias, dyd neuer declare the true message of god vnto their rulers and people, wyth a more syncere spirite, faithfull minde and godlye zeale, then godlye Latymer doth now in oure dayes vnto oure moste noble Kyng & vnto the whole realme. ffurthermore also Josia receyued neuer the boke of gods wyll at the handes of Helkia the hie preiste, or ye admonicion of Hulda ye prophetesse, with a more perfect and godly feare, then oure most noble Kinge doth meste faithfullye, geue credite vnto the wordes of good father Latimer. And I haue no doubte but all godly men wyll lykewise receiue gladly his godly Sermons & geue credit vnto the same. Therfore this my rude laboure of a nother mans swet (most vertuous lady) I offer most humbly vnto your grace, moued ther vnto of godly zeale, thorough the Godlye fame, that is dispersit vnyuersally of your most godly dispolicion, and vnfayned loue towardes the lyuynge, almigh-

iij. Kyng. xxij

almyghtye, eternall God and hys holye
worde, practysed dayly both in your gra-
ces moste vertuous behauour, and also
godly charitie towardes the edificatiō of
euery membre grafted in Chryste Jesu,
moste humbly desiryng your grace to ac-
cept fauorably thys my temerous inter-
prise. And I your moste humble and fayth
full Oratour shall praye vnto Jehouah,
the God which is of hym selfe, by whom,
and in whome, all thynges lyue, moue, &
be, that, that good worke whych he hath
begonne in you he may perfourme it vnto
your laste endynge, thorough our Lorde
Jesu Chryst, who preserue and
kepe your grace now and
euer. So be it.

¶ The argument of the Sermon.

IN this fyrst Sermō is declared, & taught the godlye election of a Kyng, and a rule of godly lyuynge as touchynge hys owne person. Where he proueth oure moost excellent King Edward, to be our most lawful king both by natiuitie, and cōtrey, yea, and now appoynted in these our dayes to delyuer vs from the daunger and captiuitie of Egypt and wicked Pharao, that is from, errour & ignorāce & the deuelishe antichrist the Pope of Rome. The forme of his godly rule also he deuyded here in this sermon in thre partes. Fyrst that he shuld not truste to muche vnto his owne strēgth and policy, but only to walke ordinatly with God and to make him his lodes man and chief guyde. Secondarily that he lyue not lassyuyously and wātonly, folowyng venerial affections, but to lyue chastly. And whan time shal require, to leade a pure lyfe, vnder the yoke of matrimonye, admonishing both his grace, and al other Maiestrates to be circūspecte in chosynge a wyfe, eyther for them selues or for theyr children, hauing this alwaies in minde, that she be, of a faythfull house, godlye broght vp, & of a pure life. Thirdly he admonyshed the kynges grace, that he should not desyre gold & syluer to muche, prouyngs by many argumentes that kynd of vice wyth the other forsaid, to be destruction not only vnto the kynges grace: but also vnto the whole realme & people, In these thinges cōsystith the whole summe of this sermon.

Quecun-

Quecunque scripta sunt: ad nostram doctrinam scripta sunt. What soeuer thynges are written a foze tyme, are wryt ten foz our learnynge, that we thzough pacience & comfozte of scripturs, might haue hope. In takynge thys parte of scripture (moste nobill audience) I playe as atrowāt, which whē he is at schole, wyl chose a lesson, wher= in he is perfight, because he is loth to take payne in studienge a newe leasson, oz elles feareth strypes foz his slothfulnes. In lyke maner, I might seme now in my olde age to sum men, to take this parte of scripture, be= cause I woulde wade easilye a= waye there wyth, and dzyue my matter at my pleasure and not

Roma. xv. a

to be bounde vnto a certayne
theame. But ye shall consyder, ye
Paul speketh of gods worde only. the forsayd words of Paul are
not to be vnderstãde of all scri
ptures, but only of those, which
are of god, writtẽ in goddes bo=
ke, and all thynges whiche are
therein, are wrytten for our lear
nynge, The excellencye of thys
worde is so greate, and of hye
dignitie, that there is no earth
ly thynge to be cõpared vnto it
Gen. i. a. and xvii. a. The authour therof is great
Deut. iiii. a that is God him selfe, eternal
Esa. xxvi. a. almightie, euerlastynge. The
Prou. viii. c scripture, because of hym, is al
Daniel. vii. c so greate, eternal, moste migh=
tie, and holy. Ther is no kyng
Almen ought to obay god, to beleue hys word, & to folowe it. Emperour, maiestrate, and ru=
ler, of what state so euer they
be, but are bounde to obey this
God, and to geue credence vn=

to

to hys holy worde in directynge
theyr steppes ordinatlye accor-
dinge vnto the same worde, yea
truly they are not only bound
to obey gods boke, but also the
minister of the same, for the wor
des sake, so fer as he speaketh
sytting in Moses chayre, that
is, if hys doctrine be taken out
of Moyses lawe. For in this
world God hath .ii. swerdes the
one is a temporall swerde the o-
ther a spiritual. The temporall
swerde resteth in the handes of
kynges, Maiestrates, and ru-
lers vnder hym, whereunto all
subiectes, as well the Cleargye
as the laytie be subiecte, and pu-
nishable, for any offence contra-
ry to the same boke.

God ruleth this world wt two swerdes

The tempo-ral swerd.

The spiritu-al swerde.

The spirituall swerde is in the
handes of the ministers & prea-
chers

thers, where vnto all Kynges, Magistrates &, Rulers ought to be obediente, that is to heare, and folowe, so longe as the ministers sitte in Christes chayre, that is, speakyng out of Christes boke.

Mathe. xxiij.

The Kynge correcteth transgressours wyth the temporall swerd, yea, and ỹ preacher also, if he be an offender: But the preacher can not correcte the kynge if he be a transgressor of goddes word, wyth ỹ temporal swearde, But he muste correcte and reproue hym wyth the spyrituall swearde, fearynge no man, settynge God only before hys eyes, vnder whome he is a minister to supplante and roote vppe all vyce and mischiefe by Goddes worde, whereunto all menne ought

oughte to be obedyente, as is mencyoned in manye places of scripture, and amonges manye thys is one. Math. xxiij. a

¶ Quecunque iusserint vos seruare, seruate, et facite.

What so euer they byd you obserue, that obserue and doo. Therefore let the preacher teach i. Timo. iij. a. improue, amende an instructe v. Peter. i. a. in ryghtuousnes, wyth the spyrituall sweard, fearynge no man thoughe death shoulde ensue. Thus Moyses fearyng no man wyth thys swearde, dyd, reproue Exod. b. bi. bij. &c. kyng Pharao, at Goddes commaundement.

Micheas the prophet also dyd not spare to blame kyng Achab iij. Regu. xxb for hys wyckednes, accordynge to goddes wyl, & to prophesye of hys destrucion contrarye vnto manye

manye false Prophetes. These forsayde kynges beynge admonyshed by the ministers of gods worde, because they woulde not folow theyr godly doctryne and correcte theyr lyues, came vnto vtter destruccion. Pharao geuynge no credite vnto Moyses the prophet of God, but applyant vnto the lustes of hys owne herte, what tyme he heard of the passage of Goddes people, hauyng no feare or remembraunce of gods worke, he dyd prosecute after entendyng to destroye thē, and was drowned in the red sea. Kynge Acab also because he wold not herken vnto Micheas was kylde with an arrow. Like wyse also the house of Jeroboā wyth other many, came vnto destruccion, because he woulde not

Kyng Pharao punished.

Exod. xiiij

Acab.

iij. Regu. xxi.

iij. Reg. xiiij.

heare

heare the ministers of Goddes worde, and correcte hys lyfe accordyng vnto hys wyl, and pleasure. Let the preacher therefore neuer feare to declare the message of God vnto all men. And if the kyng wyll not heare theim then the preachers maye admonyshe and charge theym wyth theyr dewties, and so leaue them vnto God and praye for theym. But if the preachers digrese out of Christes chaire, & shal speake their owne Phansyes, then in stede of. Quecunque iusserint vos, facere, facite, et seruate.

The preacher must haue God before his eies chiefly.

Euel preachers are to be refused, & not to be beleued.

What so euer they bid you obsecue, that obserue & do. Chaũge it into these woordes folowenge: Cauete vero vobis a pseudo Prophetis qui veniunt ad vos. &c.

Mathe. vii. g

Beware of false Prophetes whych

whych come vnto you in shepes clothyng, but inwardly, they are rauenynge woulfes, ye shall knowe theym by theyr fruites: Yea, change Quecunque inserint (yf their doctryne be euyll) into

Luke. xij. a

Cauete a fermento pharise orum, &c.

That is Take hede and beware of the leauen of the Pharyseis, & of the Saduces. In teachynge euell doctryne, all preachers are to be eschewed, and in no wyse to be harkened vnto. In speakyng trueth, thei are to be heard. All thynges wrytten in goddes boke, are mooste certaine true, and profitable for all men. For in it is contayned mete matter for kynges, Princes, Rulares, Byshoppes, and for all estates. Wherfore, it behoueth euerye preacher, sumwhat to appoynte and

In godsboke is matter for all estates.

and accomodate him selfe, and hys matter agreable vnto the comforte, and amendemente of the audience, vnto the whiche he declareth the message of God. If he preache before a kyng, let hys matter be concernynge the office of a kinge, if before a byschoppe, then lette him treate of byschoplye dutyes and orders, and so forthe in other matters, as time & audience shal require.

I haue thoughte it good, to intreate vpon these wordes folowynge whyche are wrytten in the. xvii. Chapter of Deuteronomye. Cum veneris in terram quam Dominus Deus dat tibi possederisque eam, et ceter. That is. When thou art come vnto the Lande whyche the Lorde thy God geueth the, and enioyeste it, and dwellest Deut. xvii.

therein: If thou shalt say, I will set a kyng ouer me, lyke vnto al the nacions that are aboute me: Then thou shalt make him king ouer the, whome the Lorde thy God shall chose.
One of thy brethren must thou make kynge ouer the, and maiest not set a straunger ouer the, whiche is not of thy brethren.
But in anye wyse, lette hym not holde to manye horses, that he bringe not the people agayne to Egypte, thorowe the multitude of horses, for as muche as the Lorde hathe sayde vnto you: ye shall hence forthe go no more agayne that waye. Also he shall not haue to manye wyues, leaste hys herte turne awaye, neyther shall he gather hym syluer and goulde to muche. As in diuerse

other

other places of Scriptures, is mete matter for all estates, So in thys forsayde place is discribed chiefely the doctryne fyt for a kynge. But who is worthye to vtter thys doctryne before oure most noble kynge? Not I God knoweth, whyche am throughe age, both weake in body, and obliuious, vnapte I am, not onely because of paynefull studye, but also for the shorte warnynge. Wel vnto God I wyl make my mone, whoe neuer fayled me.

Auxiliator in necessitatibus.

GOD is my healper in all my necessities. To hym alone wyll I make my petition. To praye vnto sayntes departed I am not taughte, to desyre lyke grace of God as they had (tyghte Godly

it is (for to beleue God to be no lesse mercyfull vnto vs beynge faythful) thē he was vnto them, greatly comfortable it is. Therfore only vnto God let vs lyfte vp our hertes and say the lordes prayer.

Thinges touched most chiefly in the hole sermon.

Cum veneris. &c. When thou art come vnto ẏ lād which the lord. &c. Thou shalt appoynte him king. &c. One of thy brethrē

i. must thou make king ouer the, & must not set a straūge r, ouer the which is not of thy brethren.

ii. But in anye wyse let not suche one prepare vnto hym selfe many horses, that he bryng not. &c.

iii. Furthermore let hym not prepare vnto hym selfe manye wyues, leaste hys herte recede from

God

God. Nor he ſhal not multiplye vnto hym ſelfe, to much goulde, and ſyluer. As the text doeth riſe I wyll tuch and go a lyttle in euerye place, vntyll I come vnto to muche. I wyll touche all the forſayde thynges, but not to muche. The texte is, when thou ſhalt come into the land. &c. liij.

To haue a kynge the Iſraelites dyd wyth muche importunitye call vnto God, and God longe before promiſed theym a kynge, and were fully certified thereof that GOD had promiſed that thynge. For vnto Abraham he ſayed: Ego creſcere te faciam vehementer, ponamque te in gentes, ſed et reges ex te prodibunt. Gen. xvij.

That is, I wyl multiply the excedyngely, & wyl make naciõs of the, yea & kinges ſhal ſpring out

of the. These wordes were spo-
ken longe before the chyldren of
Israell had any kyng. Notwith-
standynge, yet God prescribed
vnto the an order, how thei shuld
chose their kynge, & what maner
a man he shoulde be, where he
sayeth: whan thou shalt come in
to the lande. &c. As who shoulde
saye, O ye chyldren of Israell I
knowe your nature ryghte well,
which is euyl, and inclined vnto
al euyls. I know that thou wilt
chose a kyng to raygne ouer the,
and to apere glorious in the face
of the worlde, after the manner
of Gentyles. But because thou
arte stylle necked, wylde, and art
geuen to walke wythoute a bry-
del, and lyne. Therefore nowe I
wyl preuent thy euyl and beastly
man-

manners, I wyl hedge strongly thy waye, I wyll make a durable lawe, whyche shal compel the to walke ordinatelye, and in a playne waye, that is thou shalt not chose the a kynge after thy wyll and fantasye, but after me thy Lorde and God. Thus, God condicioned wyth the Jewes, that their kinge should be suche a one as he hym selfe wold chose theym. And was not muche vnlyke the bargayne that I hearde of late shoulde be betwixte two frinds for a horse the owner promised the other shoulde haue the horse if he would, the other axed the price, he sayd. xx. nobles. The other woulde gyue hym but. iiii. pound, the owner said he should not haue hym then. The other claymed the horse bycause he

A notable tale.

ſayde, he ſhoulde haue hym if he would. Thus thys bargayne be came a Weſtminſter matter, the lawyers gote twyſe the valure of the hoꝛſe, and when all came to all, two fooles made an ende of the matter. Howe be it, the Iſ= raelites coulde not go to lawe wyth GOD, foꝛ cholynge theyꝛ kynge, foꝛ woulde they, nyl they theyꝛ kynge ſhold be of hys cho= ſyng, leſt they ſhoulde walke in= oꝛdinatly, in a deceyuable waye, vnto theyꝛ vtter loſſe & deſtruc= cion. Foꝛ as they ſay communly Mun vadit plane, vadit ſane. that is.

A common ſa ying.

He that walketh playnely, wal= keth ſafelye. As the Jewes were ſtyfnecked, and were euer ready to walke inoꝛdinatelye, no leſſe are we Englyſhe men geuen to vntowardnes, and inoꝛdinate wal=

walkynge after oure owne fantasyes and braynes. We wyll walke wythoute the Limites of Goddes worde, we wyll chose a kyng at oure owne pleasure. i. Regu. xix. a

But let vs learne to frame oure lyues after the noble kyng Dauyd whyche when he had manye occacions, geuen of kyng Saul to worke euyll, for euyl, yea, and hauynge manye tymes opportunity to perfourme mischiefe and to slay kyng Saule, Neuertheless yet fearynge, would not folowe hys fleshlye affections and walke inordinatelye, wythoute the wyll of Gods worde, whych he confessed alwayes to be hys direccion, sayinge. Lucerna pedibus meis verbum tuum et lumen semitis meis. Thy worde, O Lorde is a Lanterne vnto my feete, and

i. Reg. xxiiij. a

Ready stories they be verye pleasaunt & profitable.

Psal. cxviij. d.

Gods worde is oure lyght.

and a lyghte vnto my steppes. Thus hauynge in mynde, to walke ordinatly he dyd alwaies auoyde to do euyll. For whan kynge Saul was in a caue with out anye man, Dauyd and hys men syttynge by the sydes of the caue, yea and Dauyds men mouynge hym to kyl Saul, Dauid made answere and said vnto thē:

Dauyd dyd walke ordynatly.

Seruet me dominus, ne rem istam. &c. cōtra dominū meū Messiam, &c. That is The Lorde kepe me from doing this thyng vnto my maister ẏ is the lordes anoynted. At another tyme also, moued by Abisay to kyl Saul sleping, Dauyd sayd:

i. Reg. xxbi. b

Ne interficias eum, quis enim impune manum suam inferret vncto domini. &c. That is: Destroye hym not, for who can laye hys handes on the Lordes annoynted and be gylteles

Jes. &c. I would God we woulde
folowe kynge Dauyd, and then
we shoulde walke ordinatly, & yet
do but that we are bound of du-
tye to do, for God sayeth: Quod e-
go precipio, hoc tantum facito.
That thyng which I command
that only do. There is a greate
errour risen now a daies among
many of vs, whyche are baine &
newe fangled men, climbyng be-
yond the lymites of our capaci-
tye and witte, in wrenching this
texte of scripture, hereafter folo-
wing, after their owne phantasie
and braine, their errour is vpon
this texte: Audi vocem populi in omni-
bus que dicunt tibi, non enim te repro-
bant sed me reprobarunt, ne regnem su-
per eos.
That is: Heare the voyce of the
people in all that they saye vnto
the

Phantastical braynes are re-
proued inor-
dinatly.

1. Regu. viii.

the, for they haue not caste the a waye but me. They wrench these wordes awrye after their owne fantasies, & make muche doubte as touchynge a kynge, and hys Godlye name. They that so do walketh inordinatly, they walke not directly and playnly, but delite in balkes, and stubble waye.

God calleth hys ministers by dyuerse names.

It maketh no matter by what name the rulers be named, if so be they shall walke ordinatelye with God, and direct theyr steps wyth God. For both patriarkes Judges, and kynges, had, and haue their authorirte of god, and therfore Godly. But thys ought to be considered which God sayeth. Non preficere tibi potes hominem alienum. that is. Thou maste not set a straunger ouer the.

It hath pleased God to graunte

vs a naturall liege kynge and Lorde, of oure owne nacion, an Englyshe man, one of our owne religion. God hath geuen hym vnto vs, and is a moste precious treasure, and yet many of vs do desyre a straunger to be kynge ouer vs. Let vs no more desyre to be bankers, but lette vs endeuoure to walke ordinately and plainely, after the word of God. Let vs folow Daniel, let vs not seke the death of our moste noble and ryghtfull kynge, our owne brother, both by nattuitye, and Godly religion. Let vs praie for hys good state, that he may lyue long among vs.

Kyng Edwa. vi. is our natural king, & a most precious treasure.

Oh what a plage were it, that a straunge kynge of a straunge land, and of a straunge religion shoulde raygne ouer vs. Where nowe

Let vs praye for hys lyfe.

A straunger wold rot out all godlynes and plante agayne al hipocrisie,

nowe we he gouerned in the true religion, he shoulde extirpe and pluche awaye all together, and then plante agayne all abominacion, and Popery. GOD kepe such a kynge from vs.

Well the Kinges grace hath systers, my Ladye Marye, and my Lady Elizabeth, whyche by succession and course, are enheritours to the Crowne. Who if they should marye with straungers, what should ensue GOD knoweth. But god graunte they neuer come vnto ccursynge, nor succedynge. Therefore to auoyd thys plage, lette vs amende oure lyues and put awaye all pryde whyche dothe drowne menne in thys realme at these dayes, all couetousnes where in the magistrates and ryche men of thys

realme

realme are ouer whelmed, all lechery and other excessyue vyces, prouokyng goddes wrath, were he not mercyefull, euen to take from vs oure natural kyng and leyge Lord, yea, and to plage vs wyth a straunge kynge for oure vnrepentaunte herte. Wherefore (if as ye sai) ye loue the king amende youre lyues, and then ye shalbe a meane that GOD shall lende hym vs longe to raygne ouer vs, for vndowtedlye synnes preuoke muche goddes wrath scripture sayeth.

They that loue God or the kyng wil amend their sinful liuing.

Dabo tibi regē in furore meo. That is I wyll geue the a kinge in my wrath. Nowe we haue a lawfull king, a godly king, neuertheles yet many euils do raigne. Long tyme the ministers appoynted, hath

hath studied to amende, and re-
dzes al euyles, longe time befoze
thys, greate laboure hathe bene
about this matter, greate crakes
hath bene made that all shoulde
be well. But when all came to
all foz all theyz bostes, lyttle oz
nothynge was done, in whome
these wozdes of Hozace may wel
be verified, sayinge. Parturiunt
montes, nascetur ridiculus mus. The
moũtaynes swelleth vp, the poze
mouse is brought out: longe be-
foze thys tyme, manye hath ta-
ken in hande to bzynge manye
thynges vnto passe, but finallye
theyz wozkes came vnto smalle
effect and pzofyt. Nowe I heare
say all thynges are ended after a
Godlye maner, oz els shoztelye
shalbe. Wake haste, make haste,
and let vs learne to conuerte, to
repent

Horacius.

repente, and amende our lyues. If we do not, I feare, I feare, lest for our synnes and vnthãkfulnes, an Hipocrit shall raigne ouer vs. Long we haue bene seruantes and in bondage, seruing the pope in Egypte. God hath geuen vs a deliuerer, a naturall kyng. Let vs seke no straunger of another nacion, no Hypocrite whyche shall bryng in agayne al papistrie, hipocrisie, and Idolatrye. No diabolicall minister whyche shall mayntayne all deuilyshe worckes and cuyll exercises. But let vs praye that god mayntayne and continue oure moost excelente kynge here present, true inheritoure of this out realme, boeth by natiuytye, and also by the speciall gyfte and ordinaunce of GOD. He doth vs

The pope hath longe raigned.

God hath sente vs a delyuerer.

Let vs no more seke to serue a straũger.

Let vs praye for our king.

rectily in the libertye of the gos-
pell, in that therfore let vs stād.
Gala. v. a. State ergo in libertate, qua Christus nos liberauit. Stande ye in the ly-
bertye, wherewyth Christe hath made vs free. In Christes ly-
bertie we shall stande, If we so lyue that we profyte. If we cast awaye al euyl, fraude, & deceyte wyth such other vices, contrary to gods word. And in so doinge we shall not onely prolong and mayntayne our most noble kin-
ges dayes in prosperitie: but al so we shall prosper our owne ly-
ues to lyue not only prosperous-
ly, but also godly.

The seconde parte of hys sermon. In any wyse, lette no suche a wone prepare vnto him selfe ma-
nye horses. &c. In speakynge these wordes, ye shal vnderstād, that I do not entende to speake

agaynst

agaynste the strengthe, polycye, and prouysyon of a kyng, but agaynste excesse, and vaine truste that kynges haue in them selues, more thē in the liuinge god the authour of al goodnes, and geuer of al victorye. Many horses are requisite for a kyng, but he maye not excede in them, nor triumphe in them, more then is nedefull for the necessarye affaires and defence of the realme: what meaneth it, that god hath to do wyth the kynges stable? But only he woulde be mayster of hys horsses: the Scrypture sayeth, In altis habitat. He dwelleth on hye, it foloweth. Humilia respicit He loketh on lowe thynges, yea vpon the kynges stables, and vpon all the offyces in hys house. God is great grande mayster of the kynges house, I

Psal. cxii.

God is grād mayster in ỹ kinges house

wyll take accompte of euery one that beareth rule therein, for the executyng of their offices: Whether they haue iuſtly and truely ſerued the kyng in theyr offyces or no. Yea God loketh vpon the kynge hym ſelfe, if he worcketh wel or not. Euery kynge is ſubiecte vnto God, and all other men are ſubiectes vnto the king In a king God requireth fayth, not excess of horſſes. Horſſes for a kyng be good and neceſſary, if thei be wel vſed. But horſſes are not to be preferred aboue poore men. I was ones offended wyth the kynges horſes, and therefore toke occaſion to ſpeke in the preſens of the kynges maieſtie that deade is, whan Abbeis ſtode. Abbeis were ordeyned for the comforte of the poore. Wherefore I

sayde it was not decente that the kynges horses shoulde be kepte in theym (as manye were at that tyme) the lyuynge of poore men therby minished and take awai. But afterwarde a certayne noble man sayed to me, what haste thou to do wyth the kinges horses? I answered, & sayd, I speke my conscience as Goddes word directeth me. He saied: horses be the maintenaunces and parte of a kynges honoure, and also of hys realme, wherfore in speking agaynste theym ye are agaynste the kinges honour. I answered: God teacheth what honoure is decente for the kynge and for all other men accordyng vnto their vocacions. God apoynteth euery kyng a sufficiente lyuyng for hys state and degree, boeth by

An answer declarynge the true honoure of a kynge.

lādes and other customes. And it is lawfull for euery kynge to enioye the same goods and possessions. But to extorte & take awaye the rygyte of the poore is agaynste the honoure of the kynge. And you do moue the kynge to do after that manner, then you speake agaynste the honoure of the kynge. For I full certifye you, extorcioners, violēt oppressers, ingrossers of tenementes & landes, throughe whose couetousnes, villages decaye and fall downe, the kynges leige people for lacke of sustinaunce are famished and decayed. They be those whyche speke agaynst the honour of the kynge. God requyreth in the king and al magistrates a good herte, to walke directlye in hys wayes.

He describeth ỹ dyshonors of a kyng playnely and most truelye.

God requireth ỹ a good herte.

wayes. And in all subiectes, an obedience dewe vnto a kynge. Therefore I pray god both the kyng & also we hys people may endeuer diligētli to walke in his wayes, to hys greate honoure and oure profite. Let hym not prepare vnto hym selfe to many wyues .&c. Although we reade here that the kinges amongest the Jewes, had libertye to take more wyues then one, we maye not therefore attempte to walke inordinatly and to thynke that we may take also many wyues.

The. iij. part of the sermō.

Kinges of the Jewes had a dispensacion to haue mo wyues then one.

For Christ hath forbydden thys vnto vs Christians. And lette vs not impute synne vnto the Jewes because they hadde many wyues. For they hadde a dispensacyon so to do. Christ limitteth one wyfe vnto vs only

And it is a greate thynge for a man to rule one wyfe ryghtely, & ordinatly. For a woman is frayl and procliue vnto all euels, a woman is a very weake vessel, & maye sone deceyue a manne, and brynge hym vnto euel. Many examples we haue in holy scripture. Adam had but one wyfe called Eue, and howe sone had she brought hym to consent vnto euell, and to come to destruccion. Howe dyd wycked Jesabel prouente Kynge Hachabs herte from God and al godlynes, and fynally vnto destruccion. It is a very hard thynge for a man to rule well one woman. Wherfore let oure kynge, what tyme hys grace shalbe so mynded to take a wyfe, to chose hym one, whych is of God, that is, whyche is of the

On wyfe is hard to be wel ruled.

A godly woman is to be chosen.

the houshoulde of layth. Yea let all estates be no les circumspect in chosyng her, taking greate deliberacion, and then shall not nede dyuorsementes, and suche myscheues, to the euyl example and slaunder of our realme, and that she be one as the kynge can fynd in hys hert to loue and lede hys lyfe in pure and chaste espo= sage, and then shall he be the more prone and redy to aduaūce gods glory, punishe and extirpe, the greate lecherye vsed in thys realme. Therefore we oughte to make a continuall prayer vnto God, for to graunte our kynges grace such a mate as maye knyt hys herte and hers, accordynge to Goddes ordinaunce and law, and not consider and cleaue onely to politycke matter or con= iunc=

Loue whych is godly is to be preferred aboue al erthly thinges in marryage.

iunccion, for the enlargynge of dominions, for suertye and defence of contreys, settyng aparte the institucion and ordinaunce of God. We haue nowe a prety litle shillyng, in dede a very prety one. I haue but one I thinke in my purse, and the laste daye I had put it awaye almoste for an olde grote, and so I truste some wyll take them. The fynenes of the Sylucr, I can not se. But therein is Printed a fyne sentence: that is. Timor Domini fons vite, vel sapientie. The feare of the Lorde is the fountayne of lyfe or wysedome. I woulde God this sentence were alwaies prynted in the herte of the kyng in cholynge hys wyfe, and in all hys officers. For lyke as the feare of God is fons sapiencie, or vi-

A notable saiynge.

Prouer. xvi.

The well of life or wysdō

te, so the forgettyng of GOD is fons stultitiæ the foũtaine of folysh nes or of death, although it be neuer so politike: for vpon such politike matters death doth ensue and folowe. All their deuoycementes and other lyke condiciones to the greate displeasure of almyghtye God, whyche euylles I feare me, is much vsed at these dayes in the mariage of noble mens chyldrẽ, for ioyning landes to landes, possessions to possessiõs, neither the vertuous education, nor liuynge being regarded, but in the infancy suche mariages be made, to the displeasure of god & breach of espousals. Let the king therfore chose vnto hym a godly wife, wherby he shal the better lyue chast, and in so liuyng al godlines shal encrease

Policy if it be not of God, bringeth death.

encreaſe, and ryghtuouſnes be mayntained. Notwythſtandyng I knowe, here after ſome wyll come and moue youre grace towardes wantonnes and to the inclinacion of the fleſhe & vaine affeccions. But I woulde your Grace ſhoulde beare in memory an hyſtorye of a good kyng called Lewes, that trauayled towardes the holye lande (whyche was a greate matter in thoſe dayes) and by the waye ſyckened, beynge longe abſente from hys wyfe. And vpon thys matter the Phiſicians did agre, that it was for lacke of a woman, And dyd conſulte with the biſhoppes ther in, who dyd conclude that becauſe of the dyſtaunce of hys wyfe (beyng in an other contrie) he ſhoulde take a wenche. Thys good

A notable hiſtorye of a frenche kyng.

The good counſel of Bpſhops.

good kinge hering their conclu-
sion would not consent ther vn-
to, but sayde: he hadde rather be
sycke euen vnto death, then he
wold breake his espousals. Woo
worth such counsellers, bishops,
naye rather Bussardes. Neuer-
theles if the kynge shoulde haue
consented to their conclusyon,
and accomplished the same, if he
had not chansed wel, they would
haue executed the matter as I
haue hearde of two that haue
consulted together, and accor-
dynge to the aduyse of his frend
the one of them wrought, where
the succession was not good.
The other imputed a piese of re-
proche to hym for hys such cou-
sell geuen. He excused the mat-
ter, sayeinge that he gaue hym
none other counsell, but if it had

bene

bene hys cause he woulde haue done lykewyse. So I thinke the bishops would haue excused the matter, if the king shoulde haue reproued them for their counsel.

Note.

I do not rede that the king did rebuke them for their cõsel, but if he had, I knowe what would haue ben their answere. They woulde haue saide, we geue you no worse councel, then we wold haue folowed oure selues, if we had ben in like case: wel sir this kynge dyd well, & had the feare of God before his eies. He wold not walke in bywalkes, where are many balkes. Amõgest many balkiges, is much stũbling, & by stõbling it chaunceth many times to fal downe to the ground. And therfore, let vs not take any bywalkes, but let gods word.

The kinge fearyng god auoyded euil

directe

directe vs, let vs not walke after, nor leane to our owne iudgementes & procedynges of oure forfathers, nor seke not what they dyd, but what they shoulde haue done, of which thing scripture admonysheth vs, sayinge:

We inclinemus preceptis et traditionibus patrum neque faciamus quod videtur rectum in oculis nostris. De.xii.a.

Let vs not incline our selues vnto the preceptes and tradytyons of oure fathers, nor lette vs do that semeth tyghte in our eyes. But suerlye, we wyll not exchange oure fathers doynges and tradicious, wyth scripture, but chiefely leane vnto thē and to theyr prescripcion, and do that semeth good in oure owne eyes. But suerlye that is goynge downe the ladder, Sca-

la

In Celi as it was made by the Pope, came to be a Masse, but that is a false ladder to bringe men to heauen. The true ladder to bringe a man to heauen is the knowledge and folowynge of scripture. Let the kynge therfore chose a wyfe whiche feareth God, let hym not seke a proude, wanton, and one ful of rich treasures and worldelye pompe. He shal not multiply vnto him selfe to much gold and siluer.

The. iii. part of the sermō.

Is there to muche thyncke you for a kynge? God doeth alowe muche vnto a kynge, and it is expedyente that he shoulde haue muche, for he hath greate expenses, and many occasions to spend much for the defence and suertie of his realme and subiectes.

A kinge may haue muche, for his expences are great

And necessary it is that a kynge haue

haue a treasure alwayes in a re dines, for that, and suche other affaires, as he dayly in hys han des. The which treasure, if it be not sufficiente, he maye lawful- ly and wyth a salue conscience, take taxes of hys subiectes. For it were not mete the treasure shoulde be in the subiectes pur- ses, whan the money shoulde be occupied, nor it were not best for them selues: for the lacke there- of, it myghte cause both it, and al the rest that they haue should not long be theirs. And so for a necessarye and expediente occa- sion, it is warranted by goddes worde to take of the subiectes. But if there be sufficiente trea- sures, and the burdenynge of subiectes be for a vayne thyng. so ỹ he wyl require thus much,

Note whan the king hath to much of hys comens.

or so muche of his subiectes (whiche perchaunce are in greate necessitye, and penurye) Then this couetous intēt, and the requeste thereof, is to muche, which God forbiddeth the king here in this place of scripture to haue. But who shall se this to much, or tell ỹ king of this to much. Thinke you anye of the kynges priuie chāber: No. For feare of losse of fauer, Shal anye of his sworne Chapelins: No. They be of the clausset and kepe close such matters. But the kynge hym selfe must se this to much, and ỹ shal he do by no meanes with the corporall eyes: Wherfore, he must haue a payer of spectacles, whiche shall haue to cleare syghtes in thē, that is, that one is faith, not a seasonable fayeth, whych shal

Who shall se thys to much

None that be seruauntes to the kinge.

Corporal eies cannot se to much.

Spirituall eyes are to be had, faieth charitie,

shall laste but a whyle, but a sayeth, whyche is continuynge in GOD. The seconde cleare syght is charitye, whyche is feruente towardes hys Chrysten brother. By them two, must the kynge se euer whan he hath to muche. But fewe there be that vseth these spectacles, the more is theyr damnacion. Not wyth out cause Chrisostome wyth admiracion sayeth.

Miror si aliquis rectorum potest saluari. I marualle if anye ruler can be saued. Whyche wordes he speaketh not of an impossibilitye, but of a great difficultie For that their charge is marueious greate, & that none aboute them dare shew thē the truth of the thing how it goth: well, thē, if God wyl not alowe a king to much.

Chrysostoms sayinge.

The vnderstandynge of it.

If God wyl.

not graunt to much vnto a kynge much lesse vnto the subiecte.

much, Whether wyl he alowe a subiect to much: no, & he wil not Whether hath anye man here in Englande to much: I doubt most ryche men haue to muche, for wythout to muche, we can get nothynge. As for example. The Phisician: If the poore man be diseased, he can haue no helpe wout to muche. & of the lawier the poore man can get no coūcel, expediciō, nor helpe in hys matter, except he geue him to much. At marchantes hands no kind of wares can be had, except we geue for it to muche. You lande lordes, you rentreisers, I maye saye you steplordes, you vnnatural lordes, you haue for your possessions yerely to much. For that herebefore wēt for. xx. or. xl poūd by yere, which is an honst.

Who is not faulty in taking tomuch learne.

Physicions Lawiers. Marchantes

Landelordes Rentrayers steplordes. Vnnaturall Lordes.

portion to be had gratis in one Lordeshyp, of a nother mannes sweat and laboure: now is it let for. l. or. a. C. pound by yere. Of thys to muche commeth thys monsterous and portentuous dearthes made by man, notwithstandyng GOD doeth send vs plentifullye the fruites of the earth, mercyfullye, contrarye vnto oure desertes. Not wythstandynge to muche, whyche these tyche menne haue, causeth suche dearth, that poore menne (whyche lyue of their labour) can not wyth the sweate of their face haue a liuynge, al kynde of vittales is so dere, pigges, gese, capons, chickens, egges. &c. These thinges with other are so vnreasonably enhanced. And I thinke verely, that if yet this cō

Of this to muche commeth al dearthis scarsitie.

Note the couetous men.

tinewe, we shal at length be cõ=
strayned to paye for a pygge a
pounde. I wyll tel you my lor=
des & maysters, thys is not for
the kynges honoure. Yet some
wyl saye, knowest thou what be
lõgeth vnto the kinges honour
better then we? I answere, that
the true honoure of a kynge, is
moost perfectly mencioned and
painted furth in the scriptures,
of which, if ye be ignoraunt, for
lacke of tyme, ỹ ye cannot reade
it, albeit that your counsayle be
neuer so politicke, yet is it not
for the kynges honoure. What
hys honour meaneth ye cannot
tell. It is the kynges honour ỹ
his subiectes be led in the true
religion. That all hys prelates
and Cleargie be set about their
worcke in preching & studiyng,

this to much is not for the kyngs honor

A descripcio. of the kinges honour.

ffyrst in true religion.

and

and not to be interrupted from their charge. Also it is ỹ kinges honour that the commẽ wealth be auaunsed, that the dearth of these forsaied thinges be prouided for, and the commodities of thys Realme so emploied, as it maye be to the settyng hys subiectes on worke, and keping thẽ from ydlenes. And herin resteth the kynges honour and hys ofkyce. So doynge, hys accompte before God shalbe alowed, and rewarded. Further more, if the kinges honour (as sum mẽ say) standeth in the great multitude of people. Then these grasiers, inclosers, and renterearers, are hinderers of the kings honour. For wher as haue bene a great meany of householders and inhabitauntes, ther is nowe but a

ij. A welthy comminaltie

Thirdlye the kynges honoure standeth in the multitude of people.

shepherd and hys dogge, so thei hynder the kynges honor most of al. My lordes and maisters. I say also, that all suche procedynges whych are agaynst the Kynges honoure (as I haue a part declared before) & as far as I can perceyue, do intend plainly to make the yomāry slauery, and the Cleargye shauery. For suche worckes are al syngular, priuate wealth, and commoditye. We of the Cleargye had to much, but that is taken awaye, and nowe we haue to litle. But for myne owne part, I haue no cause to complayne, for I thāke God and the kyng, I haue sufficient, and God is my iudge I came not to craue of anye man, any thyng, but I knowe theim that haue to lytle. There lyeth

Thys to much wyl make yomanry slauerye & the shauerye, clergy.

Cleargy had to much, but nowe to litle.

a greate matter by these appro-
priacions, greate reformacions
is to be had in theyr. I knowe
wher is a great market Towne
with diuers hamlets and inha-
bitauntes, wher do rise yereli of
their labours to the value of .l.
pounde, and the vycar that ser-
ueth (being so great a cure) hath
but xii. or .xiiii. markes by yere,
so that of hys pension he is not
able to by hym bokes, nor geue
hys neyghboure drynche, al the
great gaine goeth another wai.
My father was a Yoman, and
had no landes of hys owne, on-
lye he had a farme of .iii. or .iiii.
pound by yere at the vttermost,
and herevpon he tilled so much
as kepte halfe a dosen men. He
had walke for a hundred shepe,
& my mother mylked .xxx. kyne,

An example of the clargie

An example of ỹ pomãry.

He

He was able & did find the king a harneſſe, wyth him ſelfe, & hys horſe, while he came to the place that he ſhould receyue the kynges wages. I can remẽber, that I buckled hys harnes, when he went vnto Blacke heath fielde. He kept me to ſchole, or elles I had not bene able to haue preached before the kinges maieſtie now. He maried my ſiſters with v. pound or .xx. Nobles a piece, ſo that he brought theym vp in godlines, and feare of God. He kept hoſpitaliti for his poore neighbours. And ſum almes he gaue to the poore, and all thys dyd he of the ſayd farme. Wher he that now hath it, paieth .xvi. pounde by yere or more, and is not able to do any thing for his Prince, for him ſelfe, nor for his

childrē, or geue a cup of drincke to the pore. Thus al the enhansinge and rearing goth to your priuate cōmoditye and wealth. So that where ye had a syngle to muche, you haue that: & syns the same, ye haue enhansed the rente, and so haue encreased an other to much. So now ye haue doble to muche, whych is to to much. But let the preacher preach tyl his tong be worne to the stompes, nothyng is amended. We haue good statutes made for the cōmē welth as touching comeners, encloserers, manye metinges and Sessions, but in the ende of the matter there cometh nothing forth. Well, well, thys is one thynge I wyll saye vnto you, from whence it commeth I knowe, euen from the deuyll. I knowe

No preching can healpe thys euel.

Many statutes but small helpe.

The deuel is the auctoure of to muche.

knowe his intent in it. For if ye bring it to passe, that the yomanry be not able to put their sõnes to schole (as in dede vniuersities do wonderously decaye allredy) and that they be not able to mary theyr daughters to the auoidyng of whoredome, I say ye plucke saluacion frõ the people, & vtterly distroie the realm. For by yomans sõnes, the faith of Christe is, & hath bene maintayned chiefely. Is this realme taught by rich mens sõnes. No no, reade the Cronicles ye shall fynde sumtyme noble mennes sonnes, which haue bene vnpreachyng byshoppes and prelates, but ye shal fynd none of theym learned men. But verelye, they that shoulde loke to the redresse of these thinges, be the greatest

The decay of learnynge and puritie of lyfe.

Saluacion resteth in thē

Yomens sonnes be teachers of god.

A notable thynge.

against

agaynst the. In this realme are a great many of folkes, & amongest many, I knowe but one of tender zeale at the mocion of his poore tenauntes, hathe let downe hys landes to the olde rentes for their relefe. For goddes loue, let not him be a Phenix, let him not be alone. Let hym not be an Hermite closed in a wall, sum good man follow him and do as he geueth example. Surueiers ther be, ỹ gredylye gorge vp their couetouse guttes, hand makers, I meane (honest men I touch not) but all suche as surueie, thei make vp their mouthes but the commens be vtterly vndone by the. Whose bytter crye ascending vp to the eares of the god of Sabaoth, the gredy pyt of hel burnyng kyre (wout great repen-

Surueiers be hande makers.

The crye of the poore.

repétaunce) to tary and loke for thē. A redresse God graunt. For suerly, suerlye, but .ii. thynges do cōfort me, I wold dispaire of the redres in these maters. One is, that the kinges maiestie whā he commeth to age, wyll se a redres of these thynges so oute of frame. Geuynge example by letting doune his own hādes first & then enioyne hys subiectes to folowe him. The second hope I haue is, I beleue that the' general accomptyng day is at hand, the dreadfull day of iudgement I meane, whych shall make an end of al these calamities & miseries. For as the Scriptures be

Cum dixerint pax pax. When they shal say, peace, peace: Omnia tuta, all thynges are sure: Thē is the day at hand, a mery day I saye,

for

for all such as do in thys world studye to serue & please god, and continue in his fayth, feare and loue: A a dreadeful, horrible day for them that decline from God walking in their own waies, to whom as it is writtē in the. xxv of Mathewe is said: Ite maledicti in ignem eternum, Go ye cursted into euerlastynge punishmente. Wher shalbe waylinge & gnashing of teeth. But vnto ỹ other he shal saye: Venite benedicti come ye blessed chyldren of my father possesse ye the kyngdome prepared for you from the beginnynge of the world, of the which god make vs al partakers. Amen.

The reward of wycked men.

The blesse of the godly.

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